

Pinders Primary School

Religious Education Policy

November 2021 Amy Farrah

Introduction

This policy outlines Pinders Primary School’s aims, vision and strategies for the teaching of Religious Education. It is the foundation for the development of the teaching of Religious Education across our school.

Aims

The overall aim of Religious Education at Pinders Primary School is engage children in systematic enquiry into significant human questions, which religion and world views address, developing their understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own. This is consistent with the aims of the Agreed Syllabus for Wakefield 2018-23.

Principles

* Religious Education at Pinders Primary contributes dynamically to children and young people’s education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, issues of right and wrong and what it means to be human.
* In RE pupils learn about and from religions and worldviews in local, national and global contexts, and begin to discover, explore and consider different answers to these questions.
* Pupils at Pinders begin to learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
* Teaching therefore aims to equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
* As a school, we aim to develop in pupils an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and worldviews.
* Pupils should begin to gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence.
* We aim to enable pupils to begin to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.
* At Pinders our RE syllabus contributes to the general ethos of the school in that it aims to develop in the school community respect and a readiness to learn whist establishing a sense of safety for the development and expression of one’s own views and convictions.

The Legal Requirements

The provision of Religious Education for all registered pupils curriculum in state funded schools is a statutory requirement. The Locally Agreed Syllabus for Wakefield is designed to meet the requirements of a broad and balanced curriculum. Pinders Primary is a local authority maintained school and must follow the locally agreed syllabus for RE.

Religious Education is a required subject for all children on school rolls; this includes children in the reception year.

At the request of a parent, children may be withdrawn from RE in accordance with Schedule 19 to the Schools Standards and Framework Act 1998. This would be on the grounds that they will provide their own religious education. Pinders Primary school staff would be prepared to discuss the aims and value of RE with parents who would like to withdraw pupils form RE on these grounds.

Section 375(3) of the Education Act 1996 requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

The purpose of RE (concepts, attitudes, skills and knowledge)

In RE, concepts relating to questions about the meaning and purpose of life, the self and the nature of reality, issues of right and wrong and what it means to be human are addressed.

Concepts specifically relating to religions, such as belief, worship and symbolism are also taught.

RE offers opportunity for personal reflection and spiritual development.

RE develops knowledge and understanding of the influence of religion on individuals, families, communities and cultures.

RE encourages pupils to develop their sense of identity and belonging.

RE gives the children the skills to express themselves through creative media, such as art, music and drama.

RE enables pupils to develop respect for and sensitivity towards others. Through making a major contribution to the community cohesion work of our school it promotes discernment and gives pupils the tools to combat prejudice.

Aims of RE

The teaching of RE at Pinders aims to enable pupils to:

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| **A. Know about and understand a range of religions and worldviews.** | **B. Express ideas and insights about the nature, significance and impact of religions and worldviews.** | **C. Gain and deploy the skills needed to engage seriously**  **with religions and worldviews.** |

Key questions are addressed in the strands of Believing, Expressing and Living. Units of learning following the programmes of study in the locally agreed syllabus help children to engage with practical, reflective and creative learning tasks. The units of learning for each key stage are set out in the curriculum map for RE. Appendix 1.

Religions Studied

In line with the agreed syllabus for RE in Wakefield children at Pinders Primary will learn about the following major areas of religion, philosophy and belief:

Key stage 1

* Christianity
* Islam
* Judaism

Key Stage 2

* Christianity
* Judaism
* Islam
* Hinduism

The syllabus also looks at other world faiths (Buddhism, Sikhism) Non-religious word-views are also taken into consideration in each key stage.

Scheme of work/Curriculum Map

The following scheme of work shows how the policy is delivered in practice to each year group. It is a rolling programme of topics based on key questions, which will be looked at over two years in Cycle A and cycle B. Most units are taught as a set of discrete RE lessons over a half term or term. Festivals and celebrations are often contextualised within wider topics covering cross-curricular theme based learning. The class teacher is responsible for adapting the mode and method of delivery as appropriate to the needs of the children and what they need to learn.

Curriculum Mapping

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| --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Cycle A** | | | **Cycle B** | | | |
|  | **Autumn** | **Spring** | **Summer** | **Autumn** | **Spring** | | **Summer** |
| **KS1** | **1. How should we care for others and the world and why does it matter?**  **2. How and why do we celebrate sacred and special times?**  I can ask and respond to questions that show what communities do and and why and how they might feel.  I can express ideas and opinions about right and wrong.  I can recall/name some beliefs and practices.  I can retell religious stories.  I can recognise the traditions stories come from and discuss meanings. | **Who is a Christian and what do they believe?**  I can recognise some Christian symbols.  I can talk about Christian beliefs about Jesus and God.  I can recall/ respond sensitively to different religious practices.  I can express my own ideas about belonging.  I can express (creatively) my own ideas about God.  I can suggest meanings in stories.  I know some symbols and actions that show peoples culture & beliefs.  I can say how people cooperate with others who are different.  I can ask questions about Christian beliefs. | **What makes some places sacred?**  I can name Religious artefacts.  I can recognise religious symbols. I can say why places of worship are important to communities.  I can notice similarities and differences between Jewish, Muslim and Christian places of worship and respond sensitively.  I can express (creatively) my own ideas about truth and or meaning.  I can ask questions respectfully of believers. | **1. What does it mean to belong to a faith community?**  **2. How and why do we celebrate sacred and special times?**  I can ask and respond to questions that show how communities can make a difference to a person’s life.  I can recognise some symbols of belonging to a community.  I can express ideas and opinions about right and wrong.  I can recall/name some beliefs and practices.  I can retell religious stories.  I can recognise the traditions stories come from and discuss meanings. | **How can we learn from sacred books?**  **I** can recognise religious symbols.  I can recall/name some beliefs and practices.  I can recall/ respond sensitively to different ways of expressing identity and belonging.  I can express my own ideas about belonging.  I can express (creatively) my own ideas about truth and or meaning.  I can suggest meanings in stories.  I know some symbols and actions that show peoples culture & beliefs.  I can say how people cooperate with others who are different. | | **Who is a muslim and what do they believe?**  I can name Religious artefacts.  I can ask and respond to questions that show how what communities do, and why and how they might feel.  I can recall/name some beliefs and practices.  I can notice similarities and differences between cultures and religions and respond sensitively.  I can express (creatively) my own ideas about truth and or meaning.  I can say how people cooperate with others who are different. |
| **LKS2** | **What does it mean to be a Christian in Britain today?**   |  | | --- | | **I can describe some examples of what Christians do to show their faith,(entering) and make connections with some Christian beliefs and teachings (developing).**  **I can say the similarities and differences of two Christian churches and their Holy Communion. (secure)**  I can d**escribe a hymn that shows a Christian belief. (developing)**  I can s**uggest at least two reasons why being a Christian is a good thing in Britain today, and two reasons why it might be hard sometimes.**  I can describe links between the reasons people of different faiths or no faith give for helping others.  I can ask questions about holy communion. | | **1. What do different people believe about God?**  **2. Why are festivals important to religious communities?**  I can retell and suggest meanings in the story of God and Moses.  I can think of reasons why some people believe in God  I can identify that the Quran guides Muslims in their everyday life.  I can describe some symbolism in beliefs about Hindu gods and goddesses.  I can describe what many Hindus say about God.  I can describe the Muslim Shahada or declaration of faith.  I can discover what many Christians mean when they talk about God, the father and the Holy Spirit  I can look for similarities in beliefs about God.  I can consider questions like ‘Does God help to be good?’ and ‘How can we good without God?’  I can make links between beliefs about Jesus and the celebration of Easter.  I can make links between the symbols of Seder plate and their meaning.  I can make links between Diwali and the story of Lakshmi. | **1. Why do people pray?**  **2. Why is the Bible so important for Christians today?**  I can describe some ways Christians pray including the Lord’s Prayer.  I can describe how Muslims pray.  I can describe how Hindus use the Gayatri Mantra.  I can make connections between the ways different people pray.  Respond thoughtfully to why prayer is helpful for some people.  I can give examples of how Christians use the Bible.  I can make connections between the Bible story of Creation and what people believe about Creation, the Fall and Salvation. | **What does it mean to be a Hindu in Britain today?**  I can describe ways Hindus express their faith.  I can make connections between Hindu beliefs and responsibilities.  Give reasons why being a Hindu is a good thing and why it might be hard.  I can describe how the life of Gandhi shows Hindu belief in action  I can explain similarities and differences between Hindu belief and belief in another religion.  I can ask questions about puja and how it shows faith.  Discuss ideas about Dharma for Hindu children and make links with my own experiences. | **1.Why are festivals important to religious communities (Eid)**  **2. Why do some people think that life is like a journey?**  I can make connections between stories and beliefs related to what happens in two festivals.  I can ask questions and suggest answers to what matters most to Muslims at Eid or to Christians at Easter.  I can identify similarities and differences in the way festivals celebrated within and between different religions.  I can suggest what is worth celebrating in religious communities and in my own life. | | **1. What can we learn from religion about deciding what is right and what is wrong?**  **2. Why is Jesus inspiring?**  I can talk about some rules for living in religious traditions.  I can make connections between stories of temptation and why people might find it hard to be good.  I can express my own ideas about right and wrong.  I can connect the stories of Jesus with Christian belief.  I can describe how Christians celebrate the events of Holy Week.  Suggest an example of how to treat people connecting it with a story from the life of Jesus. |
| **UKS2** | **1,Why do some people think God exists?**  **2.If God is everywhere, why go to a place of worship?**   |  | | --- | | **I can define the terms theist, atheist and agnostic and give examples of statements that reflect these beliefs.**  I can give **two reasons why a Christian believes in God and one why an atheist does not .** | | I can e**xpress thoughtful ideas about the impact of believing or not believing in God on someone’s life.**  I can p**resent different views on why people believe in God or not, including my own ideas.**  Give examples of support places of worship give believers. | | **I can make connections between how believers feel about places of worship in different traditions (A3).** | | **What would Jesus do? (21st century values)**  I can outline how Jesus taught his followers should live.  I can offer interpretations of some parables and say how they might teach Christians to live.  I can express my own ideas of how Jesus might respond to a moral dilemma today.  Explain the impact of Jesus teaching on modern Charity work.   |  | | --- | | I can discuss, argue about and develop a range of answers to moral dilemmas, using the teaching of Jesus to suggest what might be good or bad about different decisions.  I can Explain the links between Jesus’ death on the cross and Christian belief in love and forgiveness, giving reasons why Christians want to follow Jesus. | | **What does it mean to be a Muslim in Britain today?** | **1. Is it better to express your beliefs in arts and architecture or in charity and generosity?**  **2. What difference does belief in Ahimsa, Ummah, or Grace make?**  Understand different reasons why some buildings are  sacred  I can Consider, discuss and weigh up different views about  why mosques and Christian sacred buildings are important and why religious art is important.  I can Suggest reasons, quoting religious sources, why  Muslims consider charity and generosity important  I can make connections between belief and behaviour in different religions.  I can make connections between belief in Ahisma (harmlessness) Grace (generosity of God) and Ummah (community). | **What matters most to Christians and Humanists?**   |  |  | | --- | --- | | |  | | --- | |  |   **Describe what Christians mean about humans being made in the image of God and being ‘fallen’, giving examples.**  **Describe some Christian and Humanist values simply .**  **Express their own ideas about some big moral concepts, such as fairness or honesty comparing them with the ideas of others they have studied.**  **Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view.** | | **What do religions say to us when life gets hard?**  **Describe the Hindu belief in reincarnation and Karma**  **Explain how believing in reincarnation might affect the way someone lives their life**  **Describe the impact for a Christian and or a Muslim, of a belief in Judgement, in a series of areas of their life.**  **Give reasons why non-religious people and Christians might choose to live their life in similar or different ways because of their beliefs**  **Describe and explain their own ideas about life after death reflecting on ideas from at least two religions studied.**  **Interpret artistic and poetic expressions of what happens when we die** | |